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The mournful and pleasing Vicissitudes of Life.

A
SERMON,
PREACHED AT
SAINT THOMAS'S,
JANUARY 1, 1795;
FOR THE BENEFIT OF THE
CHARITY SCHOOL,
IN
GRAVEL LANE, SOUTHWARK.

By ROBERT WINTER.

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THE HISTORY OF THE

REFORMATION

AT

SAINT THOMAS

JANUARY 1793

BY

CHARITY SCHOOL



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PRINTED AT THE REQUEST OF THE MANAGERS

LONDON

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AT NO. 17, FLORENTINE STREET

IN DOCK

A
S E R M O N, &c.

ECCLESIASTES I. 4.

ONE GENERATION PASSETH AWAY, AND ANO-
THER GENERATION COMETH.

BY the good hand of our God upon us, our lives are spared to the beginning of another year. The progress which each individual in this assembly has made in his journey towards the grave since the last year opened, the affecting changes which have taken place in many of our connections during its continuance, and the peculiar object of this service, which is to recommend to your benevolent attention, an institution which has in view the best interests of the rising age, naturally suggest to our thoughts the observation of Solomon in the text.

That we live in a world full of changes, is the general sentiment, which it is the design of the book of Ecclesiastes to confirm and improve. It is one of those truths, which are easily understood,

* flood, and easily demonstrated; but of which we need to be frequently and seriously reminded. The globe itself, which we inhabit, is continually varying even its external appearances. Land and water make gradual inroads on each other. From many spots, which were once covered with the sea, it has retired; and, on the contrary, towns, cities, and countries, which flourished in past ages, are now buried beneath the ocean. Each season of the year removes to make way for the next. *Seed time and harvest, cold and heat, summer and winter, and day and night*^a, promote that vicissitude in human affairs, which is a strong feature that characterises the whole. In the life of man, what varying circumstances of sickness and health, poverty and riches, affliction and prosperity, are always taking place! In public bodies of men, how often has an insignificant society risen to the dignity of a powerful nation; and how have the mightiest empires sunk into oblivion! The most brilliant crowns have faded on the heads which have worn them, and thrones have tottered on their base. The history of nations illustrates in a most striking manner, the mutable nature of the present world. But the most affecting illustration of this truth arises immediately from ourselves. The effects produced by the altering

^a Gen. viii. 22.

seasons, the closing year, the fate of empires, all flow originally from the mutability of man himself. Of the intelligent inhabitants of this globe, it may continually be said, *One generation passeth away, and another generation cometh.*

The great God has so constituted man, that the earth is inhabited, not by the same beings who invariably subsist upon it, but by a succession. Some fall away in death; others succeed them. An hundred years ago, scarcely an individual now on the face of the globe was in existence. An hundred years hence, scarcely one who is now alive will remain; but by another generation the world will be peopled.

One circumstance intimated in the phraseology of the text must not be passed without notice; the manner in which this change is accomplished. It is not a sudden but a gradual alteration. The world is not inhabited by a race of men, who, after having finished their course, are at once removed to make way for another generation; but, "one generation *passeth away*, and another generation *cometh.*" The former by degrees and imperceptibly falls off, and the latter by equal degrees, and alike imperceptibly succeeds. We are indeed surrounded with instances of sudden and unexpected death. By contagious disorders, by fatal accidents, by the devouring sword, thousands and tens of thousands have been hastily swept

swept away. But these instances alter not the general fact, that it is by degrees, one race of men retires from the stage of life, and that another rises up in their place. Men drop off from their families, and from the stations they held in society, into their graves, one by one; and one by one, rise from infancy into youth, manhood, and more active life. This is a very wise and merciful appointment. The loss of individuals, however valuable, is not felt like the loss of a community. The chasm occasioned by the death of the most conspicuous characters, is soon filled up by those who are equally capable of answering important purposes in life.

This gradual but constant variation which is taking place in human affairs, reads a most striking lesson, always present, on the vanity of the world. We need seldom go far from our own friendly and religious connections for proofs of the uncertainty of human life, and for arguments to enforce the greatest moderation respecting *the fashion of this world, which passeth away*^b.

It is worthy also of observation, that Providence by this wise appointment promotes that mutual dependence among human beings, which tends greatly to general benefit. Infancy is nourished by parental affection; and the young and rising mind gradually learns from the wis-

^b 1 Cor. vii. 31.

dom and experience of the more advanced, to know itself and improve its privileges; and in return, all that filial duty can do to comfort declining life, is the tribute of reason and gratitude. In short, the gradual opening, continuance, and termination of human life, tends greatly to establish the apostle's principle, and to enforce the duties founded on it: *we are every one members one of another*^c.

Considered in a more enlarged view, this succession of intelligent beings on the stage of life, contributes to the gradual expansion of the human mind, and to the diffusion of those principles, by which it may be meliorated, purified, and prepared for a better world. Thus the ideas of one generation communicated to another, will not only preserve the knowledge of truth, but will lay a large foundation for improvement. *One generation, said the psalmist, shall praise thy works to another, and shall declare thy mighty acts*^d. If our moral and religious principles are considered, as held in trust for the benefit of posterity, we shall be far more sensible of their value, than if we regard them as designed only for ourselves. Through this medium of the successive generations of men, not only have civilized manners and principles of liberal knowledge blessed the world, but

^c Rom. xii. 5.

^d Psalm cxlv. 4.

religious information, during the long period which intervened between the first publication of the will of God to men, and the close of the New Testament, became more and more clear and interesting, till at length, *when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law*^c. And thus in various respects has Providence so ordered it, that one age should improve on the discoveries of those which preceded, and should bring forward that general reign of truth, holiness, and grace, which shall adorn the closing scene.

But what I more particularly design in the present discourse is, to present to your attention a few plain, serious, and practical reflections, which naturally arise from an habitual regard to the fact advanced in the text, and confirmed by every page of the human history, *that one generation passeth away, and another generation cometh*.

I. How vain is a life wholly devoted to this changing world!

It is a maxim of sound wisdom, that the attention which we bestow on objects, should be proportioned to the extent of their capacity for promoting personal or social happiness. Were any one to put himself to great expences for

^c Gal. iv. 4, 5.

the improvement of an estate, which he holds only by the limited tenure of a very few years, or of which he may be dispossessed in a moment, at the pleasure of the proprietor; we should scarcely know whether to pity his weakness or to blame his folly. Yet this is the conduct, which respecting the grand object of life, is pursued by many, who in other cases are the most ready to censure it. With the most striking evidences before their eyes, that *the world passeth away*¹; with a conviction, which they cannot resist, that their abode in it, if protracted to the latest old age, is short; and with a persuasion equally strong, that they may be suddenly called to their last account; multitudes act, as if they were assured of an exemption from that passing away which others experience, and as if the whole of their existence were confined to the present scene.

Ah! my friends! where every thing is uncertain, it must be the height of folly to fix our hearts. *What is your life?* As to the scenes in which it is occupied, and as to its own continuance, *it is even a vapour, which appeareth for a little time and then vanisheth away*². And shall I, a rational intelligent being, place my happiness in scenes so fluctuating, in a life which will very shortly come to a period, and which may be cut

¹ 1 John ii. 17.

² James iv. 14.

off ere I enter on the plans of happiness I had devised? Surely moderation respecting all things here, is the lesson which every passing generation, which every dying friend, which every opening year, which every fleeting hour, address to the heart.

Christianity strengthens these principles, by assuring us, that the present life is not the whole of man; and by holding out to us the doctrine of immortality, addresses to fear and hope, sentiments adapted to curb that immoderate attachment to the present world, to which there is so great a propensity in the human heart. If I am designed for eternity, and if my condition in that eternity is to be decided, not by my rank, my pleasures, or the esteem in which I have been held by men, but by the improvement I have made, or the neglect I have discovered, of my religious advantages; I cannot, consistently with these great and interesting principles, make this world my all; I cannot suffer the gilded bauble of the moment to obscure from my view the prize of immortality, or to hinder my pursuit of it.

If then it be the fact, that the generations of men thus pass away, learn my friends this difficult, but necessary and obvious lesson, *to use the world as not abusing it*^h. While you feel its

^h 1 Cor. vii, 31.

sorrows,

forrows, as you would feel the inconveniences of a journey, while you partake of its enjoyments, as you would be gratified by a fine prospect on the road, let not the one or the other engross your hearts. For neither the clouds of worldly sorrow, nor the joys of temporal happiness, are substantial or durable. Both will vanish at the grave, and will yield to views more exalted, and to happiness more lasting.

II. Is our world thus constituted, that one generation passeth away and another cometh? Then how important is it that the benefits, by which the present age is distinguished, should be transmitted to posterity.

I speak not of commerce, or property, or any of the civil and political advantages of the present age; though it is highly incumbent on us, with respect to each of these, to consult the happiness of those who are to come after us. It has often been said, that if the views of man had terminated with his own existence here, an oak would never have been planted. But I mean chiefly to refer the sentiment to the knowledge of religion.

This generation will quickly pass away. If the religious knowledge possessed by the present race of men be confined to themselves, what will become of those great and immortal interests, with which they are connected, when their heads
are

are laid in the dust? To the attention which has been bestowed on the rising generation for many ages back, we owe, under Providence, all the information we have respecting religion, the preservation of that sacred volume, in which the will of God is deposited, and the continuance of those high and spiritual privileges, which we account dearer than our lives, and eternally interesting to our souls.

Many of us think with awful pleasure, of the pious instructions we have received from parents now in a better world. Those instructions, distilled on the opening mind, as the soft dew on the tender grass, first taught us to think about religion, gradually directed our views, kindly assisted our inquiries, and have been among the principal means of forming us to the character of the servants and children of God. They were put in trust with the excellent treasure for our benefit, as we are put in trust for the benefit of those who are to succeed us. And shall any who sustain the important relation of parents; shall those, to whom in any capacity the care of the young is intrusted, neglect to prepare them for occupying the places which they are soon to fill? It is much to be apprehended, that those declensions in religion among the rising generation, which are so lamentably visible, are in a great measure to be traced

to

to this source, the neglect of early instruction.

The attention which our forefathers, the old Nonconformists, paid to the religious education of the young, was very great. Then religion flourished in their families, and their children were *a seed that served God, and were accounted to the Lord for a generation*ⁱ. But the dissipated manners of the present day are the bane of youth. And many modern professors, who owe what remaining attachment they have to religious institutions, to the good instructions and pious examples of their parents, will have much to answer for, that they have not been as truly kind to their children as their parents were to them. Were every christian parent to exert himself to revive religion in his own family, the work would sensibly gain ground, and religion, we might hope, would once more appear in its native and glowing colours to the coming age. For the sake of those whose welfare is nearest to your hearts, for the sake of the rising generation in general, be admonished, ye christian parents, to *bring up your children in the nurture and admonition of the Lord*^k, that they may be prepared to support the cause for which you have pleaded, and may be in their turn the means of conveying religious information to

ⁱ Psalm xxii. 30.

^k Eph. vi. 4.

ages yet unborn. You know not what injury you do to posterity, by suffering your negligence to destroy one link in the chain, by which it is the will of God, that pure religion should be transmitted from age to age. It is a solemn command addressed to each of you, *Thou shalt teach these things diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up*¹. And with what beauty of language, and energy of sentiment, does the psalmist describe the duty and the practice of the pious Israelites, in reference to this grand object: *What we have heard and known, and our fathers have told us, we will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done; that the generation to come might know them, even the children who should be born; who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments*^m. It is only by these means that religion can be preserved and perpetuated. *Your fathers, where are they*ⁿ? Where are they who usually occupied this place of worship, or those who were the chief friends of

¹ Deut. vi. 7.^m Psal. lxxviii. 3, 4, 6, 7.ⁿ Zech. i. 5.

this charitable institution, thirty years ago? What will become of the cause you now support, excellent as it is, if you do not exert yourselves to transmit it pure and entire to the hopes of the next age?

Amidst all the discouraging signs of the present times, it is just and pleasing to reflect, that the institutions which abound in this metropolis, and through the kingdom, by which religious instruction is communicated to the children of the poor, forebode much good to the next generation; and promise, that industry and sobriety, virtue and religion, will prevail among these ranks of life, to which general happiness owes more of its existence and continuance, than the proud and lofty spirit of many will suffer them to acknowledge. Thus will the patrons of such institutions be instrumental in accomplishing that expressive promise which has generally been understood of the office of the Messiah, *He shall save the children of the needy*°.

III. If *one generation passeth away and another generation cometh*, what obligations lie on young persons to fill up the places of their deceased parents and friends.

You who are now in the morning of your days, are gradually rising into importance on the stage of life. Little children are scarcely

° Psalm lxxii. 4.

considered

considered as sustaining any place in human affairs, excepting by those to whom the bonds of nature have endeared them. But as their years advance, as their minds open, as their friends die, they begin to be regarded as the hopes of the next age. No circumstance so much tends to remind a young person of the part he is to act in life, as the death of a parent, or a respected friend, from whose counsels and instructions he had derived those lessons, which have been instrumental in forming his character. When you enumerate the friends whom you have lost even in the course of the last year, you feel the force of the observation, *one generation passeth away*. But it becomes you also to consider, *another generation cometh*. You constitute a part of that generation. What made your departed friends, your deceased parents respectable, beloved, and happy? What has embalmed their memories, and filled the recollection of their persons and actions, now they are gone, with an awful pleasure? It was true excellence of character; it was genuine religion, the fear of God, the love of Christ, an uniform attention to duty, a consistent walk and conversation. On you it rests, to hold out to the world a character similar to theirs. Do you admire the influence, which serious piety had on their minds, in the exercises of devotion, in the
common

common scenes of life, in business and enjoyment, in sickness and affliction, in old age, in death? Remember, that each of these is a prevalent motive, to persuade you to be what they were, so far as they resembled the great origin and pattern of excellence. This you owe to the memory of departed worth, to your own happiness, and above all, to the goodness of that God, by whose providence you have been so kindly indulged. The most pleasing and instructive memorial of the dead, will be the growing resemblance of their virtues. And considering their pious exertions as at once concluded and rewarded, there is every thing to animate you to this dutiful and affectionate tribute. The remembrance of what they were, stamps an importance on religion, which cannot be evaded. The perseverance which they manifested to the last amidst difficulties, dangers, and temptations, proves that a life of exemplary piety is not impracticable. The comforts and joys, with which many of them *finished their course*^p, reflect a lustre on the great objects of their faith, which proves them to be at least worthy of serious attention. And the glory to which they are now exalted, among *the spirits of the just made perfect*^q, addresses you in this forcible language, *Seeing ye are compassed about*

^p Acts xx. 24.

^q Heb. xii. 23.

with so great a cloud of witnesses^r, be ye not slothful, but followers of them, who through faith and patience inherit the promises^s. And while the remembrance of departed friends adds great energy to other obligations, which recommend personal religion to the rising age, permit me to add, that the places which they have left vacant in civil life, and especially in the church of God, call aloud on you to fill them. A consideration this, which should have great influence in persuading thoughtful and serious young persons, to enter on a profession of religion. *The house of God* would soon be *forsaken^t*, and a Saviour's table deserted, if Providence were not to raise successors to the dead. If then, my young friends, you value your own comfort and improvement, the memory of your departed ancestors, or the cause which they so warmly espoused; attach yourselves to objects, the support of which you with them deem infinitely important, and be concerned to leave to those who shall succeed you, unblemished, and unimpaired, the sacred deposit which you have received from the dead.

To enforce these plain admonitions, let all persons, but more especially the rising generation reflect

^r Heb. xii. 1.

^s Heb. vi. 12.

^t Neh. xiii. 11.

IV. What benefit will result to themselves, from frequently anticipating the time of their own passing away.

Not only does the former generation pass away, and the present succeed, but this has been the description of human life from the entrance of sin into the world to this day, and will be, till the consummation of all things. Let the triumphs of death over others, prompt you to prepare for your own. Give, I beseech you, force to all those sentiments of wisdom and piety, which the passing away of your friends impresses on your minds. And as the impression is increased with the nearness of the stroke, let the improvement be proportioned. "The death of a parent," says an ingenious modern writer, "is an event peculiarly affecting. While our parents live, we think we have a barrier betwixt us and the grave, but that being removed, the bold invader appears advancing upon us with hastier strides."

But it is not only the removal of those advanced in life, which reminds us of our approaching end. The same effect is produced by the progress of those younger than ourselves. We love not to think of our own progress. Let us force ourselves to think of it, by reflecting on that of others. Those who ten years

* Hunter's Sacred Biography, vol. ii. lect. 16.

ago were considered as the younger part of a religious assembly, and addressed from the pulpit under that description, now look down on others, many years younger than themselves, who were then little infants, but are now rising into active life.

Let this continual current in human affairs bring the youngest to look forward to his own dissolution. Were the tide of life to flow regularly like that of the river or the sea, even then the allotted period of *threescore years and ten*^w, would soon arrive. Measure the future by the past, and think how soon. But it is not thus regular. The stroke of death is certain; the manner and time uncertain. By a lingering consumption, by the quick progress of a fever, by a fatal accident, by the immediate call of Omnipotence, the youngest worshipper within these walls may be summoned to die. *Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh*^x. And he has in his hands and at his disposal *the keys of the invisible world and of death*^y. Religion, my friends, will be of infinite importance to you, if your days should be prolonged. It will be of equal importance, if the Lord God should say concerning you, *I will cause the sun to go down at noon*^z.

^w Psalm xc. 10.

^x Matt. xxiv. 44.

^y Rev. i. 18.

^z Amos viii. 9.

Youthful piety softens the agonies of death, whether it come early or late. If early, what a pleasure to think, that the day was improved, before the opportunity of improvement was concluded. If late, how gratifying to look back on a whole life spent in the fear and the service of God. "O! that I had begun religion sooner!" is a fruitless wish, that must greatly diminish the dying joys even of the most sincere penitent, who delays the great work till *the eleventh hour*^a. And who knows, that he shall ever be favoured with such an opportunity? When religion is postponed to a future *convenient season*^b, that season is seldom known to arrive. *I fear the LORD from my youth*^c, is a thought, which greatly tends to make the reflections of a Christian's dying bed easy and pleasant, and adds satisfaction to that confidence, with which he commits his departing spirit into the hands of Jesus.

V. Amidst all these scenes of mutability, it is the happiness of the real Christian, that religion continues the same.

This therefore challenges the supreme affections of the heart, and has an indisputable claim on the chief pursuits of the life. God, the great author and object of religion, is *without variableness and shadow of turning*^d. The sanc-

^a Matt. xx. 6.

^b Acts xxiv. 25.

^c 1 Kings xviii. 12.

^d James i. 17.

tions of his law possess equal force through all generations of men, under every dispensation of his will. The grace of the *everlasting covenant*^e knows not a change; and the Mediator of that covenant is *the same yesterday, to-day, and for ever*^f. The generations of men pass away like the leaves in autumn. But the promises of God are fixed and abiding like the sun in the firmament, comforting and reviving all who come under their salutary influence. If this be the invariable nature of true religion, and these the immutable sanctions by which it is guarded, it most certainly demands of all its votaries steadfastness and consistency, and will amply recompence them. *Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the LORD shall renew their strength: they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint*^g.

VI. How bright a contrast to these fleeting and uncertain objects, arises from the prospect of a world, where changes can never come.

There all the generations of the faithful, without the exception of an individual, shall meet, never to separate more. There the tear of affection shall never be shed over a parent's

^e 1 Sam. xxiii. 5.

^f Heb. xiii. 8.

^g Isa. xl. 30, 31.

grave. There the remembrance of past years shall not fill the mind with melancholy, nor approaching changes occasion dismay. *And so shall we ever be with the Lord^h.*

To that immortal world we invite your attention, your confidence, your pursuits. It is real. It is secured by the covenant of God, and the mediation of his Son. It is the property of *all, who love our Lord Jesus Christ in sincerityⁱ.* The lustre of your piety, Christians, shall be instrumental in swelling the triumphs of the Redeemer, and the influence of your example will increase the splendours of that day, when presenting the whole company of his *called, chosen, and faithful^k* people before the throne of his Father, he shall say with transports of love and joy, *Behold, I, and the children which God hath given me^l.*

And now, if religion be thus infinitely important to all the generations of mankind, if it be an object of the highest value, that the young should be led into the ways of truth and piety, and to the feet of Jesus, if the privileges which we enjoy, are committed to us, not only for our own good, but for the welfare of posterity; the institution, which we are assembled to support, must plead its own cause with every humane, generous, and christian breast.

^h 1 Theff. iv. 17.

^k Rev. xvii. 14.

ⁱ Gal. vi. 24.

^l Heb. ii. 13.

It has been usual on this occasion to repeat the following particulars respecting the Charity School in Gravel Lane, Southwark.

It was founded in the reign of king James II. in the year 1687, at a time when a school was set up by one Poulton, a Jesuit, and public notice was given of his design to instruct the poor gratis. With a view of counteracting the influence of a Popish teacher, three gentlemen, Mr. Arthur Shallett, Mr. Samuel Warburton, and Mr. Ferdinando Holland, who were all members of this congregation, when the Rev. Mr. Nathaniel Vincent was pastor, opened this school, and instruction was provided for the children of the poor on Protestant principles.

The number of scholars, which at first was 40, is now increased to 180. They are taught to read, write, and cypher, and the girls are prepared by suitable instructions for those stations, to which Providence may direct them. All are instructed in the common principles and duties of Christianity.

This is the first school, in the support of which the Protestant Dissenters were engaged. It is situated in one of the poorest parts of this city; and the children of very indigent persons, such as watermen, fishermen, and others, are taught without any expence to their parents, and furnished with spelling-books, testaments, catechisms,

catechisms, and books for writing and arithmetic. The charges of its support are defrayed by the gifts, subscriptions, and bequests of private persons, together with one annual collection in this place.

To solicit your bounty, in behalf of an institution thus excellent in itself, thus sanctioned by the examples of those who for more than a century have in succession been its patrons, thus recommended by nearly 200 young petitioners, appearing with you in the house of God this day, is one principal object of the present service. But I am persuaded, that such a solicitation is unnecessary. These poor children, who are destitute of the many advantages, which the children of those in the middle and more opulent classes, derive from their parents, are cast on your care. Be ye their guides, their guardians, their friends. Be ye *fathers to the poor*^m. Sheltered under the hospitable roof of christian charity, from the calamities and temptations, to which they would otherwise have been exposed, they will learn lessons of wisdom, they will be habituated to exercises of devotion, they will imbibe principles of piety, and they will be fitted for the discharge of those duties, which belong to the sphere of life they seem destined to fill. When this generation has passed

^m Job xxix. 16.

away, these children will shew forth to another rising age the beauty and the excellence of the precepts, which under your fostering care they so gratefully received.

And what, my dear children, what is the return, which your benefactors expect from you? That after all the care and expence, which have been employed, in endeavouring to make you wise and good members of society, you should remain ignorant, and become vitious? God forbid! You have not, I hope, the ingratitude or the wickedness to think, that you are under a needless restraint, and that when you go from school, you will give way to your passions, and abuse the kindness of your friends. Such wicked children as these have been educated in institutions similar to that, in which you are now placed, who have proved incumbrances to their poor relations, and the plagues of society. But they have been treasuring up much bitter remorse for a day of sickness and reflection. I will not however indulge so unfavourable an opinion of any children educated in this school.

My young friends; honour your parents. Respect your teachers. Listen to their instructions. Endeavour to gain as much useful knowledge as you can; and especially endeavour to live as well as you can. Abstain from the vices, to which poor children are too much addicted.

Dare

Dare not to lie, to steal, to profane the sabbath-day, or to take the name of God in vain. Look on your benefactors, as under God, your best friends for body and soul, for time and eternity. But never forget, that God is that friend, from whom all human friends derive their ability and inclination to help you. Learn his will. Read your Bibles. Endeavour to understand religion; and pray to your heavenly father, to enlighten, and teach, and direct you. Aim to be like the good men of whom you read in the scriptures, and other good books. Especially imitate the example of Jesus Christ, who was once a child like you. Think also of his compassion to children. Let the text of last new year's day dwell on your memories. *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God* *. In the language of heavenly wisdom the Saviour says to you, *I love them that love me, and those that seek me early shall find me* °. O forget not that gracious friend who died to save you, who looks down from heaven upon you with compassion and love; and who, if you serve him from your youth, will, whenever you die, raise you to the honours of his kingdom. You are the generation rising up into life, to supply the places of the dead. At the judgment-seat of Jesus Christ you must

* Mark x. 14.

° Prov. viii. 17.

give an account of the use you have made of these privileges. There may every one of you, my dear children, be acknowledged and approved. And there may all your pious benefactors, whose *prayers and whose alms rise up for a memorial before God*^r, receive the plaudits of the benevolent Saviour, and share in the rich and gracious rewards prepared for all those, to whom he shall say, *Inasmuch as ye have shewn mercy to one and the least of these, my brethren, ye have done it unto me*^r. *Well done good and faithful servants, enter ye into the joy of your Lord*^r.

^r Acts x. 4. ^r Matt. xxv. 40. ^r Matt. xxv. 21.



F I N I S.

